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COMMENT ON THE WEEK

United Nations Ratification. The five major Powers, the United States, Great Britain, the Soviet Union, France and China, have ratified the San Francisco Charter, thus paving the way for the formal coming into being of the United Nations. When a majority of the other countries have ratified the Charter, the first Plenary Session of the Security Council and the General Assembly will be convoked, probably at London or Paris, in November. A first task for the Security Council will be the drawing up of agreements on types of military assistance which the members are obligated to make available to the Council. The chief tasks of the General Assembly, in which are represented all the nations on equal footing, will be primarily organizational. A major and controversial issue will be the composition of the Social and Economic Council, an eighteen-member body with general supervision over the social and economic clauses of the Charter. The Trusteeship Council must also be set up. Another task will be the selection of the fifteen judges who will comprise the International Court of Justice. Some clauses of the Charter preclude the discussion of political problems currently being dealt with in the Security Council. The General Assembly may not directly discuss the peace treaties or boundary settlements worked out at Potsdam and elsewhere by the big Three. The great Powers will most certainly insist on their prerogative in this respect. Such issues can, however, be discussed obliquely and will no doubt receive due comment from the small nations who have been restive under the Big Three monopoly of the war settlements. Other issues, of relatively minor importance, will be those concerning the permanent seat of the United Nations and the admission of neutral and former enemy nations as members. Political as well as practical issues will play a role in the first question. At Potsdam special mention was made of Italy's membership. The Big Three will no longer have the field of international relations all to themselves. A new force will have come into play that will inexorably make itself felt.

Arsenal of Democracy. Credited by many with being a decisive factor in defeating the Axis Powers, the Lend-Lease program was proposed by Franklin Roosevelt in the grim days of 1940 and approved by Congress in March of the following year. Simultaneously with President Truman's statement ordering the cessation of Lend-Lease operations, Foreign Economic Administrator Crowley released figures which revealed how lavishly the United States did become in fact the "Arsenal of Democracy." The dollar value of all shipments to anti-Axis nations, from March, 1941, to May 31, 1945, reached the stupendous total of \$41.2 billion. The bulk of our shipments of munitions, industrial raw materials, machinery and agricultural products went to our four chief Allies—Britain, Russia, France and China. To Britain alone we sent goods valued at \$29 billion. Russian's share was \$10 billion. By way of reverse Lend-Lease, the United States received goods and services to the amount of \$5.5 billion. These figures are not final, of course, and before definitive judgment is passed on the Lend-Lease Act, it would be well to wait for the findings of the investigation recently announced by the Mead Committee. Nothing, however, that is likely to happen, either in the course of liquidating Lend-Lease or in the Senate investigation, will change the widely-held conviction that this program was a vast improvement over the foreign loans of World War I and is

likely to have less disastrous economic consequences in the immediate postwar era.

British Anxiety over Lend-Lease. American comment on the British reaction to the abrupt ending of Lend-Lease generally stressed the idea that John Bull really had no reason to be surprised. In his last budget message to Congress, President Roosevelt said: "Lend-Lease has been and will be an instrument of war; it will be liquidated with the end of the war." And Leo Crowley, Foreign Economic Administrator, emphasized the same point not many weeks ago while testifying before a Senate committee. But the point is that the British were not so much surprised at the ending of Lend-Lease as hurt by the blunt manner in which President Truman acted. As companions in arms, they naturally expected that their rich ally would cushion the inevitable shock by coupling with her action some offer to help them over the next critical months. It was the absence of any conciliatory gesture which started worried speculation. In the world of diplomacy and power politics, things are not always what they seem, and if some British editors saw in our move a veiled hint to relinquish Hongkong, and others a warning to the Labor Government to soft-peddle its "Socialism," this should not be surprising. One of the most intriguing aspects of the whole affair was the almost unanimous American approval of the Administration's action. Normally, of course, a large number of Americans can be counted on to applaud any twisting of the Lion's tail, but how explain the enthusiasm of some of our pro-Communist liberals? Can it be that the Labor Government is in their dog-house because Mr. Bevin has dared to question Stalin's devotion to democracy? Anyhow, Lord Halifax and Lord Keynes are here to make some interim arrangement with Washington. They ought not to have too difficult a time.

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Invasion of Japan. For the first time in a thousand years a victorious foe sets foot on the Japanese mainland. The trickle of American occupying forces will swell until General MacArthur will have at his disposal something like 900,000 troops to carry out the complete occupation. For the first time in their lives, the bulk of the Japanese will come into personal contact with the West. This is bound to have repercussions on the status of the Church in Japan; Archbishop Constantini, Secretary of the Congregation for the Propagation of the Faith, who knows the Orient well, stated on August 25 that while the presence of thousands of unwanted Occidentals might prejudice the Japanese against the Church, it is also quite true that if the Japanese learn to admire the Americans, the cause of Christianity might be furthered; the attitude of the Japanese will be determined largely by the nature of the occupation. Here is yet another reason, in addition to our desire for lasting peace, for prayers that American conduct may continue as strictly fair as it has begun, and that Japanese die-hards will provoke no incidents. American fairness may well be the beachhead of another invasion—this time of intense missionary activity to make Japan, like the Philippines, a Catholic nation in the Orient.

Continuing the Draft. While the President has asked Congress to continue induction of young men between 18 and 25 for two years of service, Chairman May of the House Military Affairs Committee would call a three months' moratorium on Selective Service. As reasons for his request the President cited the "elements of danger" in the Pacific and the disorganized state of Europe. Mr. May believes that his moratorium would give time for testing the adequacy of voluntary enlistment. The reasons are substantial on both sides. But it would appear that they can be reconciled by an in-between plan. *Continue the draft, but limit it to those between 20 and 25, and exempt married men.* The original Selective Service age was 20. And besides, 'teen-age inductees would have neither the experience nor the maturity required for police service in Europe or the Pacific. There is the consideration, too, that hundreds of thousands, if not millions, of inductees have not served abroad at all or have served abroad for only a short time. A good percentage of these men should be available for immediate needs, thus allowing for the test of voluntary enlistment which Mr. May emphasizes. There are indications that that test will reveal a very large number willing to enlist for further service of a limited nature.

Post Mortem on Pearl Harbor. The public now has the facts, though by no means all the facts, on Pearl Harbor. Some of them, thought President Truman, might never be published, in the interests of protecting certain sources of information on which this country depends. The Army report criticised Mr. Hull for his note to the Japanese of November 26, 1941, which touched off the war when the Army wanted to play for time. It criticised General Marshall for not keeping General Short in Hawaii clearly and ade-

quately informed of the developments of the situation, and Major General Gerow, of the War Plans Division of the General Staff, for the same reason. It criticized General Short for not adequately alerting his command, on the grounds that even the information he had should have warned him of imminent attack. The Navy Court of Inquiry judged Admirals Kimmel and Stark to have been lacking in the superior judgment called for by their rank and duties. In judging these men it is well to recall, with President Truman, the temper of the country in 1941, and not make a few the scapegoats of a blame that must fall, in some sort, upon the whole nation.

Expiration of the Lanham Act. When the Government, according to its strict contracts, abolishes war-time measures, it does not and cannot remove war-time problems. So, for some persons, the sudden outbreak of peace threatens to bring in its wake difficulties and suffering not experienced in the darkest days of the war. A prominent example of this unhappy paradox will arise with the termination of the Lanham Act on October 31. This Act provided Federal aid for the wives and children of service men, especially by supporting nursery schools for mothers who had to work. The husbands of many of these women must remain a few months longer in service; until they return the necessity which created the Lanham Act will continue and, in some cases, will continue in an aggravated form. The Federal Works Agency, which has been administering the Lanham Act, has the money on hand to continue its good work. All that is needed is emergency legislation extending the Lanham benefits for a period of at least six months. President Truman has requested General Fleming of the FWA to gather the salient facts for presentation before the new Congress. The danger that our war casualties will be victimized by the peace is, we hope, not very great.

Bullish Trend. When Japan collapsed much sooner than anyone had anticipated, Wall Street hesitated for a brief moment and then decided that the short-term prospect looked surprisingly good, indeed. Caught off-guard by the rush of events, the Government found its plans for an orderly industrial demobilization still incomplete. Nothing had been done on the Murray-Patman full-employment bill or on the Administration's urgent request for the liberalization of unemployment-compensation benefits. Surplus-property disposal was badly snarled and the GI Bill of Rights needed some amending. Congress was home on vacation. In the wartime agencies conditions were better but hardly satisfactory. In these circumstances, the Administration acted quickly to give business its head, realizing that only speedy reconversion and prompt production of peacetime goods could save the situation. This was all the "bulls" in Wall Street needed. They knew that business preparation for reconversion had reached an advanced stage and that, in the words of *Business Week*, 1941 levels of production and employment might be reached by Christmas. The market marched right ahead, showed no signs of the war-end dive that had been frequently predicted. In all this, the public found reason for confidence in the immediate future. But there were grounds for fear, too. The boom that seemed developing could easily end in an orgy of reckless speculation that would doom the long fight to avoid a runaway inflation. Under heavy pressures from some sectors of business to take the lid off price controls, the OPA was still standing firm at the week's end. If it is not to give way, it will need during the next few critical weeks all the support the public can give it.

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Use for Eyes. Said Senator Keane, Minister of Trade and Customs for Australia (according to a note in the August 2 *London Bookseller*), on announcing that country's ban on *Forever Amber*: "I read it carefully and considered it was an undesirable book and no acquisition to the literature of Australia. The Almighty did not give people eyes to read such rubbish."

Republican Demand. When Congress reconvenes, says Herbert Brownell, Jr., Republican National Chairman, the GOP is going to lay some demands at Mr. Truman's doorstep. One strong demand is going to be that the Administration reveal fully the extent and scope of commitments made by the late President and by Mr. Truman at wartime conferences with the heads of other Allied Powers. The Republicans will demand this because while it will be the Administration's duty to make the World Security Organization work, public opinion deserves to be enlightened so that it can pass upon American activities under the United Nations Charter and judge whether or not those activities are compatible with the ends for which the war was fought. This Republican stand seems needed and timely. Whatever

were the reasons of military security that may have made some secret commitments necessary, there is now no excuse for any semblance of under-the-table dealing. To mention but one disquieting suspicion—how far has this Government given the green light to slave labor in Europe? It is all very well, it is even essential that our State Department insist that United Nations correspondents have free access to the news of the world in countries now struggling to their feet. It would seem but logical to expect the American people to have the same free access to all the news about what the Administration has pledged itself to. We know a great deal of it; if the Republican Party can bring it about that we know all, it will do us a valuable service.

"Ask The Man Who Owns One." The Urban League, in the second of a series of News Letters designed to help employers implement anti-discrimination legislation, lists some of the major firms in the New York metropolitan area which have had noteworthy success in employing Negroes. A few of these are: Western Electric, Sperry Gyroscope, Bell Telephone Laboratories, Wright Aeronautical Corporation, Eastman Kodak, Chase National Bank.

WASHINGTON FRONT

AN INTERESTING EXAMPLE of the problems which will confront the Government has just arisen in the procedure to be followed in the settlement of industrial disputes. The War Labor Board was set up by President Roosevelt with powers to compel agreement in disputes which might endanger war production. It is a quasi-judicial body, and is based fundamentally on the no-strike, no lockout agreement made with the President by management and labor. It is definitely a war agency.

The Conciliation Service of the Department of Labor is our normal peace-time means of settling disputes, but during the war it had to certify most disputes to the WLB. Now we are in neither war nor peace, but half-way between. Is the no-strike, no-lockout pledge still binding? Some say it is, some say not.

President Truman recently wrote an executive order compelling the Labor Department to certify cases to the WLB that involve not only production of "military supplies" but that also "would interfere with effective transition to a peace-time economy." Thus WLB's original mandate is expanded to take in the transition period as long as it lasts.

This seems to have frightened WLB, which already has 3,000 cases pending, many of them carry-overs. Hence it tried to get the Labor Department to certify only those cases in which the parties agreed to it, and to abide by the Board's decision. The burden this would put on the Conciliation Service might be very embarrassing, so finally a compromise was reached.

Now the Conciliation Service will try to get the parties to agree to go before the Board but, if they do not, it will certify anyway, and apparently the Board will have to take jurisdiction from then on. After war-time conditions are over, the settlement of disputes will revert to the Labor Department, but Secretary Schwollenbach is understood to be unalterably opposed to compulsory arbitration in peacetime.

The incident helps to forecast how the President intends to manage the transition. Apparently, as here, and in OPA, WPB, the draft and the like, he will continue the wartime restrictions, with modifications that are now advisable, for many more than a year.

WILFRID PARSONS

UNDERSCORINGS

ACTORS, actresses, directors and dramatic critics formed the latest of the varied groups to be received in audience by Pope Pius XII. Earlier in the Summer he had received athletes, doctors, radio technicians and journalists. The Pope reminded the theatrical world of its responsibilities to the public, warned it against flattering instead of overcoming the baser instincts of men.

► Notre Dame University's contribution to the war effort was reported by its President, Rev. J. Hugh O'Donnell, C.S.C., August 27, says N.C.W.C. *News Service*. Nearly 8,700 alumni and former students served in the armed forces, of whom 267 gave their lives; 36 Faculty members enlisted or engaged in war research work. Some 10,000 Naval trainees were commissioned ensigns in the Naval Reserve. Important research work was carried out by the Physics, Biology and Metallurgy departments.

► Guam will receive a new Vicar Apostolic in the person of the Very Reverend Apollinaris Baumgartner, O.F.M., Vicar of the Immaculate Conception Monastery, Yonkers, N. Y., who will be Titular Bishop of Joppe.

► At the Labor Day Mass sponsored by the Association of Catholic Trade Unionists in Saint Patrick's Cathedral, New York, Father Benjamin L. Masse, S.J., urged the "way of affirmation" in meeting postwar industrial-relations problems. This, he said, "believes that the workers of America, through their trade unions, must be given a new and creative role in trade and industry." It looks forward to the time when, as advocated by Pius XI, workers will share in some way in ownership, management or profits.

► Two new Coadjutors for American Sees have been appointed by the Holy Father, reports N.C.W.C. *News Service*: Msgr. William A. Scully of New York for the Diocese of Albany, and Msgr. John P. Treacy of Cleveland for the Diocese of La Crosse, Wis.

► In Reykjavik, Iceland, Most Reverend Johannes Gunarsson, Vicar Apostolic, pontificated at a Mass of thanksgiving for the end of the war. Father Thomas C. Murphy, a Carmelite, preached; Father Raphael J. O'Malley, a Benedictine from Kansas, was deacon; and two American soldiers were servers.

C. K.

IMPLICATIONS OF FULL EMPLOYMENT

FRIEDRICH BAERWALD

THE MURRAY-PATMAN BILL on full employment now under consideration by Congress has such far-reaching implications for the future of our economy that every effort should be made to understand its meaning. To do that we have to reduce to proper proportions the exaggerated and contradictory claims of its proponents and opponents. The enactment of this bill will leave the practical solution of the problem of large-scale unemployment under the title of unfinished business because it establishes merely a framework and does not indicate specific methods to maintain full employment. On the other hand, the bill does not abolish free enterprise. Nor does it introduce creeping Socialism or Communism.

The President has given the Murray-Patman Bill top rating among the "must" legislation to be enacted to meet the needs of the transition to a peace-time economy. It deserves this listing, although it should be stated clearly that its enactment will hardly affect the current unemployment resulting from the unexpectedly sudden shift from war to peace. But its early passage is an essential factor in our general reconversion to peace-time economics. The real crisis in our postwar economy is due in about three or four years. If we wait passively until the postwar boom has spent itself, we will be forced to resort again to such haphazard improvisations as the WPA of unhappy memory. Nobody wants that, least of all the returning veterans. It is more than doubtful whether American democracy and the free-enterprise system could survive a repetition in the late 1940's of the experiences of the decade preceding the second World War.

Nor should we be lulled into a false feeling of security by the ease with which re-employment will be settled in the reconversion period. At this moment there is a great reshuffling on the labor market and for some time there will be intermittent large-scale unemployment. Sections and occupations which benefited most by war activities will be hit hardest. But, by and large, the labor market will adjust itself, as it were, automatically.

The major employment problem at present hinges on the speedy flow of raw materials and the retooling of plants for the purpose of peace-time civilian production. The long-delayed consumer demand and the accumulation of large savings during the war will assure for some time to come a high level of production and employment in all consumer-goods lines.

Another decisive factor is the resumption on a large scale of residential and industrial building activities. There will be heavy demands for transportation equipment of all descriptions. Many State and local governments, finding themselves in a strong financial position, have announced vast schemes of public improvements. Although there is great need for them, these public programs should be started at a very slow pace so that they can be accelerated when employment in private industry begins to decline. Otherwise, these public projects will be completed precisely at the time when the general labor market is beginning to show the first signs of the return of mass unemployment. This illustrates how badly we need a master plan providing for a careful coordination and timing of private and public outlays to promote full employment.

A glance at the pending full-employment bill will show

that a well balanced full-employment policy cannot be started overnight. Given the present state of research and administrative practice, several years are required to develop specific methods and plans to prevent the return of chronic unemployment. We must not waste the precious time given us by the breathing spell of high-level postwar employment. That is one of the reasons why the full-employment bill must be enacted now, so that we have ample time to learn how to use it and to improve our techniques.

The real danger of the coming reconversion period is of a psychological rather than an economic nature. Too many people may be tempted to mistake the prosperity conditions of the postwar boom as a conclusive proof that we have solved for all times the problem of full employment in a free-enterprise system. However, just as the postwar boom is predictable with a great amount of certainty, so is the postwar depression which will follow it. Once the heavy delayed demand for durable consumer goods, like automobiles and housing, has been met, the volume of industrial activities will shrink. There will be large-scale lay-offs in the building trades, in the heavy industries and in automobile manufacture. From previous experiences we know that, once unemployment appears in these key areas of the labor market, spiral effects set in which send up the figures of unemployment in all occupations.

MERITS OF STABILIZATION

It is the main purpose of the full-employment bill to prevent this by stabilizing such favorable conditions of the free-enterprise system that mass unemployment can be avoided. It is not correct, as the *New York Times* stated in an editorial of August 23, that the full-employment bill "rests essentially upon a basic distrust of private enterprise." It rather rests on the observation of the behavior of the free-enterprise system which has shown time and again that it tends to fluctuate violently between prosperity and depression levels. It is precisely this instability which causes the underlying feeling of insecurity and anxiety which constantly beclouds the outlook of all too many wage- and salary-earners and imperils their material existence at all-too-frequent intervals. This same instability also discourages investment and business expansion. Basically, the full-employment bill is a measure to increase the stability of the economic system as a whole and to remove as far as humanly possible the element of fear from our day-to-day economic relations and arrangements. Let us now proceed to a brief analysis of some aspects of the Murray-Patman Bill.

First of all, it should be understood that full employment for all practical purposes does not mean that everybody who is in the labor force is actually working all the time. Under normal peace-time conditions, there will always be people between jobs, either because they wanted to change or because they have been laid off for specific reasons. In addition to that, there will always be the marginal workers of less-than-standard efficiency who will be employed only occasionally. Economists have agreed widely that if only five per cent of the labor force are unemployed at any given time, this is a condition of the labor market which, from the viewpoint of practical policies, can be considered as a close enough approximation to the postulate of full employment.

It must be realized, furthermore, that in times of peace the labor force is much smaller than in times of war. In a peace economy we will certainly be very strict concerning the employment of boys and girls under eighteen. The number of housewives regularly employed outside their homes will be kept small. The improvement of the social-security system will encourage retirement of people over sixty-five.

Another new factor will be the larger military and naval establishment which will be maintained in the years to come. In view of all this, it is doubtful whether we really need now the often-mentioned 60 million jobs to have full employment. We may reach our goal if we employ now about 57 million and provide year after year for absorbing into productive work young people of eighteen years and over who are newly entering the labor market.

Now it is well to remember that in our last so-called peace-time prosperity year of 1937, we employed only about 47 million people. In the meantime the efficiency, and with it the productivity, of American labor and industry has risen sharply, especially under the pressure of war exigencies. It is quite true that our output of goods will far exceed the pre-war level. But this is in itself no guarantee that we will have full employment, even in the sense defined above.

There is no doubt in my mind that the full-employment bill is some sort of a legislative expression of the economic beliefs voiced by Lord Keynes and Sir William Beveridge in England, and by Secretary of Commerce Wallace and Professor Alvin Hansen in this country.

PRODUCING, SPENDING AND EMPLOYMENT

The underlying idea of this full-employment policy is very simple. The more we spend for productive purposes, the more people will be employed. In a rapidly expanding economy, with new industries developing and old businesses branching out, virtually all this spending will be done in the form of private business investment and outlays of private consumers. Generally speaking, however, the problem of maintaining full employment boils down to keeping the rate of producing and spending on a level which is always high enough to employ the labor force. If for one reason or another private investment and spending cannot reach the full-employment level, then public spending has to supplement it. But spending in this context is always the other aspect of producing, so that the question really is one of the total volume of national production and output necessary for full employment.

Following this reasoning, the full-employment bill makes it mandatory for the President to transmit to Congress at the beginning of each regular session a "national production and employment budget." In this budget, which is not identical with the Federal budget but comprises the whole economy, the President has to submit the following estimates: the size of the labor force, prospective aggregate volume of investment and expenditure by private enterprises, consumers, State and local governments and the Federal Government. All these items taken together add up to what is called the gross national product, which is equal to the gross national expenditure.

Now, if the estimated amount of the gross national product falls short of the amount calculated to be necessary for full employment, then the President has to submit plans on how to make up the deficiency in the coming year. Just what these plans are to be is left more or less open in the pending bill. But recent discussion in economic journals has brought forth a number of more detailed plans. They all have in common the use of over-savings accumulating in the high-income groups, in such a manner that these savings can be converted into expenditures for additional investment or consumer goods. However, there are differences in emphasis. Some advocate the "public-investment approach," that is to say, Government outlays for urban redevelopment, low-rent housing, flood control and resource development, and the like; whereas others emphasize the need to "under-write" in one form or another additional consumer spending

in the lower income brackets. By doing so the proponents of the "underwriting approach" believe the Government will encourage private business enterprise to utilize all its facilities fully, thereby maintaining high levels of employment.

We can now see more fully the implications of the full-employment bill. In my opinion the fundamental concept that full employment depends on the level of production and spending is logically unassailable. But while we do not take issue with the logical reasoning underlying the Murray-Patman Bill, we must stress that, unfortunately, in all social problems there is a world of difference between logical consistency and the success of practical policies. Logically we can show now on a piece of paper that an additional expenditure and output of several billion dollars will make up the employment deficiency. Actually, however, we still have to devise very specific methods to bring about this desired effect. We will have to cope with such problems as local occupational and institutional immobility of labor. We will have to deal with the rising efficiency of workers and industry. We will have to reconcile the need for high tax-rates implied in a full-employment policy with the creation of additional outlets for private investment. From all this it follows that the full-employment bill creates a welter of problems which we have to attack now if we are going to avoid widespread disillusionment with our system once the impetus of the postwar boom has petered out. The greatest advantage of the full-employment bill is that it puts us on record as recognizing that this fundamental problem of employment exists in our midst and must be solved. In this respect we are way ahead in our economic thinking of where we stood twenty-five years ago.

The enactment of the full-employment bill would signalize that for once we think first and act afterwards rather than turn about. If we can afford to spend billions to produce the atomic bomb, we should be able to promote some cooperative research in the equally vital field of social science. The problems are so vast and urgent that no individual social scientist can cope with them single-handed. It is time that we raise our social research to the organizational level reached in physics and chemistry.

A full-employment policy does not imply in the least that government take over private enterprise. But the present American economic system cannot survive merely by the purple language of publicity releases, advertisements and convention addresses. If we want to avoid Socialism we must avoid another grave depression. The Murray-Patman Bill supplies us with one of the means of doing so.

JOLT TO STALIN

BENJAMIN L. MASSE

FEW DEVELOPMENTS in the tortuous process of rebuilding a shattered world have been more heartening than the maiden speech of Ernest Bevin as Britain's Foreign Secretary. While it is obvious that Mr. Bevin, in Mr. Churchill's rugged language, did not become the King's Minister to preside over the liquidation of the British Empire, it is equally clear that he means to defend in Europe the principles of personal liberty and political freedom for which millions laid down their lives. In plainer words—which were directed straight at Moscow—he intends to use all the power of his office "to prevent the substitution of one form of totalitarianism for another."

What makes this pronouncement so significant and encouraging is that it apparently marks the definitive end of

that policy of appeasing Stalin which was forced on the late President Roosevelt and former Prime Minister Churchill by the inexorable facts of war and geography. Whether it is true or not that, until the final months of the war in Europe, Stalin had the power, by making a separate peace with Hitler, to turn seeming Nazi defeat into victory, it is certain that Britain and the United States, with Japan on their hands as well as Germany, were in no position to call a Soviet bluff. Even if the war in Europe could have been won without Russia, the final cost of victory in terms of human suffering might well have been prohibitive; and it is logical to suppose that the realization of this brutal fact, at both Teheran and Yalta, troubled the dreams of Roosevelt and Churchill and hampered them at the council table.

Anyhow, whatever be the explanation, the United States and Britain carried away from the Big Three conferences—apart from military agreements, which Russia seems to have scrupulously observed—a collection of noble promises which Stalin proceeded to flout throughout Eastern Europe. What made this situation peculiarly exasperating was Moscow's bold-faced denial, in the face of obvious facts, that any promises were being broken, a denial made possible by the old nauseating Communist trick of using words equivocally. Thus puppet governments of the most tyrannical kind, with Communists in key posts and a secret police modeled on the dreaded Russia GPU, were blandly presented to the world as "Governments of National Liberation" composed of pure and stout-hearted anti-Fascists from all "democratic" groups.

It has been obvious for some months, despite the agreement on the United Nations Charter at San Francisco, that sooner or later there would have to be a showdown. The peace of the world depended on the honest and harmonious cooperation of the Big Three, but the drift of events made it increasingly clear that, far from agreeing on major issues, such as the kind of Europe that would emerge from the war, the Big Three could not agree even on the meaning of words!

Just when Britain and the United States decided that the hour had come to talk bluntly to Premier Stalin, history will some day record. Probably the decision was reached shortly after the Yalta Conference, even though it could not be fully carried into effect at that time. Perhaps the propitious moment arrived only when the first atomic bomb fell on Hiroshima. At any rate, it must have been clear to Moscow on August 18 that the jig was up, for on that day Secretary of State Byrnes told the Soviet-sponsored Georgieff regime in Bulgaria that, as far as the United States was concerned, it did not represent the Bulgarian people, and that the election scheduled for August 26 would not be freely open to "all democratic elements." If there was a last lingering doubt in Stalin's mind, it was blown away two days later by Mr. Bevin's blunt remarks in Parliament. After giving the lie to the Communist Yugoslav Government's propaganda campaign against Greece, the British Foreign Secretary referred to the Soviet-dominated regimes in Bulgaria, Rumania and Hungary in these measured words:

The Governments which have been set up do not in our view represent the majority of the people and the impression we get from recent developments is that one kind of totalitarianism is being replaced by another. That is not what we understand by that very much overworked word "democracy," which appears to need definition. The forms of government which have been set up as a result do not impress us as being sufficiently representative to meet the requirements of diplomatic relations.

This excellent statement, together with the concerted

Anglo-American action in the matter of the fake Bulgarian election—the election, after some squeals in *Izvestia*, has been postponed—provides solid ground at last for hoping that the cause of democracy in Europe has not yet been lost.

In referring to the "overworked word 'democracy,'" Mr. Bevin, who is no babe in the ideological woods, went right to the heart of the problem. If Stalin thought he was fooling anybody by covering his Hitlerite maneuvers in Eastern Europe with a façade of democratic slogans, he knows better now. The fog of duplicity which has hung depressingly over war-torn Europe ever since the Nazi attack on Russia forced an alliance between Soviet totalitarianism and Western democracy has finally been dissipated.

The real issue between the Soviets on the one hand and the Anglo-Americans on the other was lucidly set forth several months ago by Christopher Dawson in the pages of the *London Monthb.* (This splendid article appears as a reprint in the current number of the *Catholic Mind.*) Discussing, in the light of current Soviet practice and propaganda, the relation of political parties to democracy, Mr. Dawson deals in the following way with the equivocation to which Mr. Bevin courageously referred:

A single party means a monopoly of political power. It means that no change of government or policy is possible except by the will of the party that already controls the government or is controlled by it. It means that no organized criticism of the government is possible and that the rights of individuals or cooperatives or private associations are all dependent on this single center of power. The fact is that the single party presupposes an entirely different political ideal and an entirely different type of state from that involved in the free or multiple-party system. It may be a democratic state if we understand democracy in Rousseau's sense of a state in which the General Will is supreme, but it is a different form of democracy from that which has been developed in this country and in America as a result of the toleration and even encouragement of the opinions and interests of minorities—so different, indeed, that the use of the same term for the two political traditions is equivocal and misleading.

And then, putting the right tag on the right thing, Mr. Dawson continues:

The single-party state, whether it embodies the will of the people or the usurped authority of some minority, belongs to the same political genus as the absolute monarchy. It is absolutism in modern dress and, as a rule, this is made perfectly obvious by the fact that the single-party state is almost invariably a dictatorship.

Now the point is that Britain and the United States are democracies, with multiple political parties and respect for the basic freedoms, whereas Soviet Russia is a single-party dictatorship—a dictatorship in every way as tyrannical and odious as the Nazi regime under Hitler. Yet the peace of the world for the immediate future depends not so much on the United Nations Charter as on the continued cooperation of the two democracies and the Soviet dictatorship. On this there is general and necessary agreement. The real question, then, facing the world is: can this cooperation be maintained?

There can be no doubt of the sincere determination of both the British and American Governments to work with Russia for world peace, but there is recognition, too, that this cooperation cannot be successful if it involves the sacrifice of the three "indispensable institutions" enumerated by the late President Roosevelt in his January, 1939, message to Congress:

The first is religion. It is the source of the other two, democracy and international good faith. Religion, by teaching man his relationship to God, gives the individual a sense of his own dignity and teaches him to respect himself by respecting his neighbors. Democracy, the practice of self-government, is a covenant among free men to respect the rights and liberties of their fellows. International good faith, a sister of democracy, springs from the will of civilized nations of men to respect the rights and liberties of other nations of men. In a modern civilization all three—religion, democracy and international good faith—complement and support each other.

The fact that England and America, as evidenced by their notes of protest to the puppet Bulgarian Government and by Mr. Bevin's address, seem now determined to hold Stalin to commitments made at Yalta and Potsdam and to stop the spread of totalitarianism in Europe in no way indicates a change of mind regarding continued collaboration. It indicates merely their conviction that, if this collaboration is to succeed, it must be placed on an honest basis and directed toward the "indispensable institutions" described by Franklin Roosevelt.

Outside of Stalin's stooges in this country, the only people who seem dismayed by this healthy development are those mushy-headed liberals who, practising a double standard of international morality, applaud the destruction of Nazi totalitarianism but think that Soviet totalitarianism must be appeased. Apparently, Munich taught them nothing.

This new Anglo-American policy, if persevered in, will not worsen relations with Russia or destroy the unity of the Big Three. It will, however, put an end to the hypocrisy in current European affairs and serve to place the relations of the Big Three on a more honest, and therefore a more lasting, basis. It should serve the cause of both liberty and world peace.

A CHURCH IN GERMANY: UNDER HITLER AND NOW

REV. HENRY KLEIN, S.J.

[This story has reached us through the courtesy of Gault MacGowan, war correspondent, to whom Father Klein, pastor of Saint Clemens Church in Berlin, reported the events herein contained.—EDITOR.]

AMIDST THE DESOLATE RUINS of the city of Berlin, close to the spot on which stand the burnt-out walls of a big railway station and the ruins of what was once the largest hotel on the European continent, rises the Catholic Church of Saint Clemens. The experience of this one church is a good example of the fate that befell the Catholic Church all over Germany during the Nazi regime.

In the first years after 1933 everything here remained as it had been: Divine service was held in the church—which, by the way, was built by its first priest, Count von Galen, who later on became Bishop of Muenster and famous for his courageous struggle against the Nazis—sermons were delivered to the two thousand Catholics who attended the five Sunday Masses. The church and the adjoining property, which even in their present badly damaged condition represent a value of at least three million gold marks, were under the clergy's unrestricted administration. The ten Jesuit Fathers who lived here, and from here went to their work in

every part of the town, were able to carry on this work unhindered. On the premises there was also a hostel for young Catholic craftsmen, who not only lived here but whose craft was likewise furthered. These young men could attend religious instruction in the large halls and find entertainment of a kind suited to the surroundings. The work among the societies of the high-school boys and girls likewise continued unhampered. In short, the church was still a center of Catholic life.

ULTIMATE AIMS OF NAZIS

Hardly had the Nazis consolidated their power within Germany, however, than the real persecution of the Catholic Church began—and this for a very simple reason. The Nazi state, which wished forcibly to make of Germany a World Power, had first to gain control of the spirit of its people, especially the spirit of its youth. From the outset it aimed at becoming a totalitarian state, i.e. it wished to possess every citizen body and soul in order to be able to lead the people into total war.

For this reason the Church in particular, independent and strong as she was, had to be entirely eliminated from public life. The Nazi state itself wished to be the church, and the Nazis dreamed of the day on which Hitler would be God's representative, Rosenberg his Pope and the party bosses his priests. In place of Christian Baptism, of the Sacrament of Marriage, of Christian burial, the Nazis invented ceremonies of their own and, in the new villages and towns that were to be founded after the war, so-called "festival houses" were planned as centers for Nazi Sunday services. Hitler's *Mein Kampf* was to be their bible. Following the war, Hitler—as we now know from authentic documents—would, in the first flush of victory, expropriate all the property of both the Catholic and the Protestant churches without expecting any resistance on the part of the people. Thus, even in the ancient cathedrals of Cologne and Strasbourg, all Catholic services would have found their end.

All this the Nazis were attempting gradually to achieve since 1935. They banned Catholic youth organizations, the Catholic press and Catholic schools. Among the latter was the Catholic College of Saint Canisius in Berlin, of which I was the headmaster at the time and which I am now endeavoring to re-open, should it be possible to raise the necessary funds. Thus life around Saint Clemens gradually became extinct. The priests were closely watched. One of the Fathers had a weekly Bible lesson for young men, in which he openly expressed his opinion on the false doctrines of the Nazis and also spoke in a deprecating manner of the leaders. A Gestapo official, in the guise of a zealous Catholic, attended these meetings. This man cold-bloodedly collected as much material as he deemed necessary and one day appeared with thirty other Gestapo men to arrest the Fathers and confiscate the church and church property.

This took place in June, 1941. I myself had just been discharged from the Army, in which I had served for a year and a half as Army Chaplain and from which I was removed, as were all other Jesuits, for being politically unreliable. While my predecessors were in prison, I took charge of the services at Saint Clemens and was determined to entrench myself in one corner of the church building, now occupied by the Gestapo, until the day should come on which I could once more take over the rightful property of the church. For four years one of the Chaplains and I actually lived in two rooms close to the church—rooms that were so dark they called for artificial lighting during the entire day.

At first many of the Catholics no longer attended church

for fear of the Gestapo who, from their windows, could observe every church-goer. Gradually, however, the congregation came in increasing numbers, happy in this way to demonstrate against the Nazis. Meanwhile the Bishop of Muenster, Count von Galen, and the Bishop of Berlin, Count von Preysing, had protested vehemently in public against Nazi infringements. Saint Clemens was the first church in the whole of Germany that had been expropriated by the Nazis and for which the Nazis subsequently wanted to exact an annual rent of twelve thousand marks from the parish.

STAND OF THE BISHOPS

The firm attitude adopted by the Bishop of Muenster in July and August, 1941; towards the Hitler regime led to a change of Nazi policy towards the Church. The most radical among the Nazis who, notwithstanding the war, wanted an open break with the Church, demanded that the Bishop of Muenster be immediately hanged and that further measures be adopted against the Church. They were, however, admonished by Hitler—on Goebbels' advice—to moderate themselves since it was feared that opposition on the part of the Bishops would grow to an ever-greater extent if measures antagonistic to the Church were adopted. The Bishops were now readily listened to by the people and things did not look so well for the Nazis in 1941 as they had in 1939. Nazi policy was now more dependent upon public opinion than it had been formerly. Hitler, therefore, decided to act during the war as though the Nazis were collaborating loyally with the Church. He promised, however, to hand over the entire property of the Church to the German people for social welfare after the war. In the delirium of victory it would be child's play, he thought, to carry out these plans and to take revenge on the Church.

Thus it came about that the Gestapo was compelled to accept my stay in this impossible vicinity and that one fine day the church came into its own again. The Gestapo, it is true, made efforts to have me removed by "legal methods." I was sent to prison for several weeks, and meanwhile they tried to collect material against me. Though my rooms were repeatedly searched, nothing of an incriminating nature was found and I was thereupon released from prison.

In March, 1943, following a very bad air raid, the Nazis once again tried to close Saint Clemens on another "legal" basis. They converted the church into a store-room in which furniture from damaged houses was stored, a measure which on the surface would seem to be one adopted for public welfare. We protested, however, by drawing public attention to the hypocritical manner in which the Nazis deplored the damage done to churches by air raids while at the same time they made store-rooms of those that had not been destroyed. Our protests were not in vain, for every bit of furniture was removed overnight. We knew the Nazis would not forget this, but at the same time we were convinced that we had the better chance of surviving the war.

AFTERMATH OF WAR

I admit, however, that I had hoped that the day of liberation from the Nazis would be somewhat different from what it eventually was. The number of souls in my parish dropped from four thousand to five hundred. The church was severely damaged by shells; the interior was plundered, the priestly vestments torn or ruined. Fighting and looting around the church continued for days. The church buildings, or what is left of them, are once more in our hands, yet so far there is no sign of new life in or around them. They are now filled with the homeless and the many fugitives who

are being driven out of Silesia and Bohemia and do not know where to go. Among them are German soldiers returning home, tired, hungry, demoralized, in search of their wives and children—men who were once the pride of the nation have now to beg for bread and shelter, since their country could do nothing to prepare for their return. Catholic societies have not yet been re-established nor have Catholic schools so far received permission to re-open, though children are already attending other schools.

Yet the Catholic Church is the sole historical power which has remained in Germany after the political breakdown, the only spiritual power that has remained entirely independent of the Nazi regime, and therefore the only one in a position to explain the meaning of defeat to the people in a manner that will bear fruit. The people must be guided by new ideals. The abyss is not yet closed. This people, which at present is in a state of utter despair, may at any given moment become the prey of a new radicalism, a radicalism which will threaten to become a danger to Christian-Humanist civilization. Germany is the country in which nihilism is embedded most deeply. It is the country in which Marxism originated and in which Fascism found its most radical form. On the other hand, this stricken and prostrate country may feel a sudden urge towards Christ on a scale such as few nations have experienced before.

POLISH ISOLATION IN AMERICA

JOSEPH PRZUDZIK

IN "AMERICA" of June 30, 1945, there appeared an article upon which, it seems to me, some comment is needed. I feel that the matter therein discussed is too important to pass over without some effort to correct what, to my mind, were some very wrong impressions left by the article. I refer to Mr. Joseph Osuch's *Challenge to Polish Americans*.

The gist of Mr. Osuch's essay is that the Poles in America are not exercising the influence they might exercise on American life and thought because they are not totally and completely assimilated. He concludes that the reason for the self-isolation and non-assimilation of Americans of Polish descent into the common body of American life is simple—religious instruction to the young, in class room and pulpit, in Polish. He laments that this practice has driven tens of thousands of young Poles from the Church and, if persisted in, will drive out tens of thousands more.

At the outset, let us grant that American Poles are not entirely assimilated. But let us consider whether this is a surprising fact and whether their retention of the Polish language and customs—to some extent—is an entirely unreasonable and undesirable trait. Why did the Poles in America isolate themselves? Why have they tried to "create a little Poland" in the midst of America? Mr. Osuch seems to think that the isolation resulted from the Poles' choice in solving a dilemma. He thinks the Poles were confronted with the choice of becoming Americans or of remaining Poles and Catholics; he seems to infer that the Polish Americans were unable to understand that they could be Americans and still remain Catholic. Such an inference seems to me to be entirely false; such a reason for Polish self-isolation is very superficial and does not take into account Polish history and Polish psychology. Nor does it take into account the sociology of America at the time that Poles began coming to these shores in great numbers.

Polish history shows that the national spirit was kept alive in Poland mainly through the agency of the Church—so much so that to be a Pole and to be a Catholic were practically synonymous terms. All through the hundred and fifty years of Poland's partition, it was the Church that kept alive in the hearts of the people the idea and ideal of national unity. As Dorothy Thompson said in an article in the *Saturday Evening Post* a few years ago: "Poland is Catholicism's stronghold, midway between the Protestantism of Prussian Germany and the orthodoxy, and now the atheism, of Russia. And the Church in Poland is the very center of culture and sentiment, an agency whose power cannot be exaggerated." And Monica Gardner, the translator of Sienkiewicz, has stated that in the history of post-partitional Poland, the Catholic religion and patriotism have been in remarkable measure identical. Since this is so, is it surprising that Poles in America demanded the continuation of some external sign of this union between their religion and their ancestry? The study—and to a certain extent the practice—of their religion in the tongue of their ancestors was this sign. And they refused and still refuse the efforts of anyone to take that away from them.

PSYCHOLOGICAL FACTORS

A study of Polish psychology discloses another fundamental reason why the Poles in America have insisted on the study of their religion through the medium of Polish. Through the centuries, when Poland stood as the bulwark of Catholicism against Moslemism and later against Protestantism and atheism, Poles died not only in defense of their country but also of their religion, which to them was identical with patriotism. During the partition, foreign languages and foreign religions were being thrust upon the Poles. Psychologically speaking, then, their religion became identified with their mother tongue, and an effort to take away their mother tongue was identified with an effort to take away their religion. The psychology is sound. Try to take something from a person by force and you will find that he will cling to it with all the strength of his body and soul. That is why the Poles, after a hundred years of effort to take away the language which they have identified with their religion, have clung to the study of their religion in Polish. And I claim that that is understandable and not at all surprising.

SOCIOLOGICAL FACTORS

It may be claimed that the above psychological argument is not valid in America, where there is freedom of expression in any language. The sociological history of the Poles in America in the past seventy-five to one hundred years will throw some light on the matter. The Poles were among the last of the European peoples to migrate to this country. Like the other people who came as immigrants before them, they had to take the lowest rung of the social ladder and gradually work their way up. Like the earlier immigrants, they were looked down upon, did the hard, menial work formerly done by immigrants of other nationalities, were derided, abused with harsh words and deeds. But, unlike immigrants of other nationalities who perhaps had to go through the same experience, the sensitive Polish temperament could not laugh it off. It rebelled against such treatment. The Poles retired within themselves individually and in groups. This situation created little Polands in the midst of America because in them Poles found, amongst their own kind, acceptance, respect, an opportunity to be strong and to build themselves up. And they succeeded in building themselves up to a point where, as many now admit, they have become a power to be

reckoned with. Sociologically speaking, therefore, it is not difficult to understand the isolation of many of the Poles in America.

Mr. Osuch states that because religion is taught young Poles of American descent through the medium of Polish, the result is their defection from the Church by the tens of thousands. On this point I am convinced he is absolutely wrong. In fact, it is difficult for me to understand how a person of Polish descent could make so grave an error in this matter. That there have been defections from the Church, perhaps even by the tens of thousands as he claims, I do not contest. But I absolutely deny that this defection has been caused by the use of the Polish language as a medium of religious instruction. I know this from my own study, observation and experience over a period of many years. I spent a large part of my life in the back-of-the-yards district of Chicago's south side. I am well acquainted with the spirit of the Poles in that, the greatest Polish city in the world. I have also lived with and studied Poles in other American cities, large and small, and in rural districts. And I affirm that where there has been defection from the Church, it did not occur because the apostates had been taught their religion through the medium of Polish. Quite the contrary.

POLISH NATIONAL CHURCH

What evidence have I for this statement? Let me point out what is happening in Chicago and in other large centers of Polish population. In the last generation there has been defection from the Church among the Poles. But where did those who left the Church go? Did they go over to Protestantism? Certainly not in any great numbers. And, when they did go to Protestant sects, practically always it was to sects that presented their teaching and their ritual in the Polish language. Where, then, did they go? They went to the so-called independent or national Polish Catholic Church. This sect was formed by an apostate priest who claimed to have received Episcopal consecration from a source having valid Orders. It has enjoyed its great success specifically for the reason that it has offered the Poles the teaching and the ritual of the sect in the Polish tongue. That was the great attraction. That was the enticing argument that caused so many Poles to lose their loyalty to the Catholic Church. And unless Polish aspirations for recognition in the Church in America according to their numbers and merits are satisfied, I say with sorrow that we have not yet seen the end of defection.

This is not an apology for Polish self-isolation. It is merely an attempt to explain why it occurred. At the same time, it is an attempt to show that the policy was not all bad. It has, to a large extent, preserved much that is beautiful and charming, noble and good in the Polish character, much of which would undoubtedly have been lost if the Poles had been assimilated too swiftly.

WHO'S WHO

FRIEDRICH BAERWALD, Professor of Economics in the Graduate School at Fordham University since 1935, served in the Ministry of Labor in Germany for the seven years following 1926. Professor Baerwald has written much on economics and sociology for the leading German and American periodicals.

REV. HENRY KLEIN, S.J. is—as his story indicates—Pastor of Saint Clemens Church in Berlin.

THE VERY REVEREND JOSEPH PRZUDZIK, Ph.D., LL.D., is President of the Catholic Social Service Bureau, with headquarters at Lincoln, Nebraska.

MURRAY-PATMAN BILL

IN THE SENATE HEARINGS on the Murray-Patman full employment bill, currently in progress in Washington, the testimony so far has gone pretty much according to schedule. Those who favor the measure regard it as a necessary step to keep the capitalistic system from committing suicide by rushing into another depression. Those who oppose it take exactly the opposite view. In the words of the conservative *New York Times*, the bill "rests essentially upon a basic distrust of private enterprise. It rests essentially on the assumption that private enterprise, left to its own devices, cannot provide sufficient employment."

From another viewpoint, the hearings may be said to represent a conflict between the followers of J. M. Keynes and the "orthodox" economists, as Dr. Baerwald, of Fordham University, explains elsewhere in these pages. Essentially it is a quarrel between those who want the central government to take positive measures to help the mechanism of a free marketplace maintain high levels of production and employment, and those who hold that such measures will automatically destroy the market mechanism.

This latter viewpoint was forcibly expressed by William L. Kleitz, of the Guaranty Trust Company of New York, who said that, if the Government assumes responsibility for full employment, the policies it will be forced to adopt will inevitably destroy the free-enterprise system. His fear, however, was not shared by Beardsley Ruml, author of the famous "pay-as-you-go" tax plan, Chairman of the New York Federal Reserve Board and Treasurer of the R. H. Macy Company. He told the Senators that some persons who did not know "the long history" behind the bill were mistaken in assuming that it is a "plot to fasten a European State Socialism on an unsuspecting America."

If a fresh note was sounded in the course of the testimony, credit for it goes to Secretary of State Byrnes. In a powerful statement favoring the bill, Mr. Byrnes said:

A domestic program for the maintenance of employment is an essential part of the pattern of international collaboration in the pursuit of peace and prosperity.

The enactment would demonstrate to other nations in a dramatic way that this country is determined to prevent depressions, and thus contribute to establishment of a liberal trading system and an expanding world economy.

And then, referring to the ideological struggle going on in Europe and the trend away from the principles of private economic enterprise, he warned:

To the extent that we are able to manage our own domestic affairs successfully, we shall win converts to our creed in every land. A strong, stable and prosperous America will give courage and hope to all friends of democracy abroad.

It is just possible that this argument will carry more weight with conservative businessmen than all the learned testimony of other witnesses put together. Already fearful of Russia, these men are now worried about the trend of events in Britain, following the victory of the Labor Party, and by the drift toward state-dominated economies throughout Europe. In view of the possibility of large-scale unemployment five or six years after the war, and the repercussions that would have on the capitalistic system here and abroad, it would not be surprising if some of the present opponents of the Murray-Patman bill change their minds and decide that a little insurance would not be a bad thing after all.

After reviewing the testimony so far, we are inclined to

believe that the real fight is yet to come. As the Murray-Patman bill now stands, it is little more than a statement of principles and objectives. With strong Administration support, it will probably pass Congress in some form or other. The real battle will come when proposals are made for specific measures to make the Government's responsibility for full employment effective. That debate will decide the economic future of America.

RUSSIA AND CHINA

FRIENDS OF CHINA have long feared that the first nation to take up arms against totalitarianism in the East would suffer the fate of the first nation to do so in the West. They have been keeping an uneasy eye on Russia, which, bounded by the two states which showed their readiness to meet the Fascist challenge in arms, continually expresses anxiety about making its borders safe against possible future Fascists.

The Russo-Chinese agreements arrived at in Moscow on August 14 and published on August 26 seem to indicate that Stalin realizes the value of moderation in dealing with China, and that the Chinese Government is prepared to cut its losses with a good grace and to make substantial concessions in the interests of Pacific peace.

It is too early, of course, to estimate the true value and the full effect of agreements so extensive; much will depend upon the actual implementing of them and the sincerity and good faith with which they are carried out.

America's promise at Cairo, that Manchuria would be returned to China, has been fulfilled. That China should be free and strong has been part of traditional American policy in the Pacific. Our State Department, despite severe and continual criticism, has consistently backed the Chungking Government and refused to take the part of the Chinese Communists. Left-wing clamor has tried to elevate this little group into a great and "democratic" party and has magnified beyond all proportions their resistance to the Japanese. By and large, this Leftist attack must be judged to have failed of its desired effect on the State Department; and now Moscow itself has withdrawn its benediction from China's Reds. It may well be that Stalin finds that bargaining in Europe with a war-worn and impoverished Britain is something different from dealing with a strong and productive America. Power politics—if anyone wishes to try them—have now to reckon with America's power and the atomic bomb. The arguments for international cooperation have suddenly become very cogent.

The "independence" granted to Outer Mongolia can hardly be considered as other than a diplomatic way of handing that territory over to Russian control. The plebiscite to be taken there would be a clearer indication of what the Outer Mongolians really want if it were to be held under strict international supervision. Russian ambitions in Port Arthur and Dairen are provided for; and here, as in the joint operation of the railroads of Manchuria, much will depend upon the spirit in which the agreements are carried out. The provision that neither party is to enter any coalition directed against the other could stand clarification, especially in view of the ease with which—in Europe at least—the cry of "Fascism" is raised by *Pravda* or *Izvestia*.

But there need be no obstacle, even in these defects, to a lasting Russo-Chinese peace. China wishes ill to no nation, and has abundantly proved her readiness to endure tremendous sacrifices in the cause of freedom. And the Russian Government may yet learn that sincere international co-operation can be a very realistic and profitable policy.

THOMAS F. WOODLOCK

PERHAPS ALL UNWITTINGLY, when the New York Times and the Herald-Tribune editorialized at length and well on the death, August 5, of Thomas F. Woodlock, both papers were bearing witness to the wholeness, the integrality, of life that is possible only through Christ and His Church. Both papers—and many another editorial comment as well—remarked how Mr. Woodlock's knowledge in financial matters was not a separate compartment in his mind and life, divorced from his moral sense, from his profession as a Catholic. What was not stressed was the fact that there was in Mr. Woodlock not merely this working together, this harmony of technical and religious knowledge, but that actually it was the religious life that dominated, colored and gave tone to all his other wide abilities.

This is apparent to all who read Mr. Woodlock's latest book, *The Catholic Pattern*. All his thought—on economics, finance, government, the social problems of the day—centered around the core thought of them all, his responsibilities and privileges as a Catholic.

Now, to state the matter quite simply, Mr. Woodlock could so center his life and all its honored activities because *he knew*. He was one of the very, very few American Catholics who deserve the title "lay theologian." This type of Catholic layman is more frequently met abroad; in this country we can count them on the fingers of one hand. When we have to use both hands, the prestige of the Church in America will advance apace.

Mr. Woodlock, then, presents to educated Catholic laymen a definite and stimulating challenge. Catholic Action, in all its technical ramifications, is a splendid vision and a heartening fact; but it still remains true that the essential, most fruitful Catholic action is one's own interior Catholic life, lived intensely and known profoundly.

It is not enough, either, to say only that here lies a challenge to the Catholic laity; it likewise constitutes a challenge to the clergy—have they been zealous enough to see that every parish, every school provides facilities for the training of other Thomas Woodlocks in a wide and articulate grasp of theology? It may be quite true that it is better to feel compunction than to know its definition, but if one both knows *and* feels, it is better still. Perhaps, in insisting (as is right) on the living of our Faith, there has been an unintended and shortsighted lack of insistence on the knowing of its profundity.

Of Mr. Woodlock's living of his Faith, it is not our province here to speak. Those who knew his modesty and true gentlemanly simplicity; those who saw him at the Communion rail daily, knew the wholeness of his Catholic life. The crowning point of that wholeness came through his life of devoted study. That God may raise up many, many lay theologians like him, and inspire priest-leaders to stimulate them—that is a goal, we feel, for which Mr. Woodlock will intercede when God leads him to the fulness of his reward.

COLUMBIA CONFERENCE

COMES THE END OF AUGUST each year and the professors foregather at Columbia University for their annual Conference on Science, Philosophy and Religion.

In the minds of the founding members of the Conference, three thoughts seem to have been uppermost. "All's *not* well with the world" was the first thought. By this they meant that something was seriously wrong with the body cultural. Since science, philosophy and religion are integral parts of a culture, it was believed that could the three parts be properly ordered, the one to the others, a cure might be found for our cultural disorders. This was the second controlling thought. The third was that by establishing lines of communication among scientists, philosophers and representatives of religion it would be possible to arrive at mutual understanding and eventually at basic truths which could unify our culture.

But at the sixth Conference, recently concluded, it was evident that agreement among the three groups had made but little headway. The principal cause of the failure to agree was pointed out editorially in this Review following the Conference of 1942.

Possibility of agreement, however, is annihilated by the inclusion in the group of avowed positivists and devotees of the relativity of truth. Such persons may make a contribution to the "technique of discussion," but they can only be a fatal hindrance to any substance ever coming out of the discussion. These men, whatever their intelligence, simply have no answer to Hitler. . . . In less critical times we might find a purpose in prolonged parleying with them, but the time now is too short, the necessity too urgent.

As the positivists and relativists had no answer to Hitler in 1942, so they had no answer to the problem of the 1945 Conference: how science, philosophy and religion can serve as bridges for cultural understanding.

Yet they continue, somehow, to dominate the Conference discussions. A glaring instance occurred in the session on "Cultural Bridges in Philosophy." Among the dozen papers on this theme that had been distributed in mimeographed form to members of the Conference, several were soundly conceived and ably presented. In opening discussion, however, the chairman put the spotlight on a gentleman whose paper discarded both ethical relativism and what he called ethical dogmatism. His substitute was a system of ethical values erected on an "understanding and analysis of subjective human emotions, as science ultimately verifies its objective statements by reference to merely 'subjective,' 'unstable' data of the senses." An all-afternoon discussion of this "new ethical theory" ended in such confusion as not even an Aquinas could sort out. Not only was the debate inconclusive, it had no relation whatever to the purposes of the Conference.

In our 1942 comment we concluded by saying:

Eliminate gently but firmly those who can conceive of no absolute truth and who cannot subscribe to the ordinary rules of logic. Let the remainder draw up a minimum list of their positions on basic issues. With this as a beginning, there may be hope for that "increased measure of knowledge which brings men back to God."

This suggestion needs more than ever to be given serious consideration. Otherwise the Conference, it seems to us, can but engender a flat and insipid optimism in professors who murmur inanities about liberating philosophy and religion from dogma—whereas the world seeks clamorously for absolute standards and spiritual values.

LITERATURE AND ART

CATHOLIC BOOKS AND THE CATHOLIC COLLEGE

CHARLES F. DONOVAN

A SIGNIFICANT FEATURE of Catholic education during the past two decades has been the doubt, the worry, the research and controversy about the teaching of religion at the college level. In all parts of the country educators, lay and religious, professional theologians and alumni groups have pointed to the religion class as the weak spot in our collegiate system. The complaints and suggestions have been varied—about methodology, curricula, the over-all religious effect of our college training. Some call for undiluted theology; others contend that theology, diluted or otherwise, has been usurping the time that should be devoted to straight religion and spirituality. The scope and gravity of the charges are familiar to readers of the annual bulletins of the Catholic Educational Association and such periodicals as the *Journal of Religious Instruction*.

Such wide and serious dissatisfaction warrants the disturbing conclusion that all is not well with the Catholicism of our Catholic colleges. But may not the very number and variety of the criticisms of college religion-teaching give substance to the thesis here tentatively advanced, that we are overburdening the religion course, expecting it to do too much, to give information and formation wider in scope and more intimate in effect than can legitimately be expected from a two-hour-a-week course in basic Catholic dogma?

The presentation, the effective, operative presentation, of total Catholicism to the student does not belong to one teacher or class. It is the responsibility and function of everyone and every activity in a Catholic school. And the suggestion is here made that this broad responsibility and function of Catholic education may be partly fulfilled, and at the same time pressure taken off the religion course, by the adoption of a required reading program, supplementary to the religion and other courses, whose aim would be to present the meaning, the richness, the depth of Catholic thought and living.

Ideally one can think of so Christianized a curriculum that the Christian reading we suggest would be rather redundant than supplementary. But taking the situation as we find it, the value of such a reading project, at least as a stop-gap measure, seems worthy of consideration. We have considered it. We have asked others to consider it. And from our joint celebrations has come forth a progeny not unique in its day—a booklist.

There have been dozens of Catholic booklists but, as far as we know, the one here set down is novel at least in its aim. It is not for uneducated Catholics who wish a systematic course in Catholic doctrine. It is not for educated Catholics whose religious training has been neglected. It is neither an enumeration of Catholic classics nor a lifetime's reading course. It is a list very specialized in aim and content—readings for those who are in the process of receiving a Catholic college education; readings for those to whom our educators hope, as they are in duty bound, to impart an intelligent appreciation of and vital participation in the spiritual, social and cultural tradition of our Faith. And insofar as the Catholic mentality and orientation, the Catholic ethos and spirit are not completely presented or formed

by curricular subjects, it would be the function of the proposed reading program to supply the deficit.

The plan sounds simple and not unattractive at first view. But who is going to name the books? I? The obvious question is, who am I? Deans? Who then will give us our list? In this day and age the logical ones for such a task are the "experts." The thing to do is to poll expert opinion. And that we have done.

The people who were asked to join in our poll surely can speak with authority, individually and collectively, on the question of what constitutes Catholic culture and by what books it is represented. Each may rightly be called expert in the province of Catholic thought and literature. Scores of others could have offered equally authoritative suggestions. Any twenty or thirty people of the same experience and interests as those we consulted would have served the purpose of the poll just as well. Having conceded this much, we complacently observe that we like the group of experts who joined our survey. Thirty people were asked to submit lists of books to fit our purpose. Of the thirty the following eighteen kindly responded: Rev. Andrew L. Bouwhuis, S.J., ex-President of the Catholic Library Association; Rev. William Busch, Associate Editor of *Orate Fratres*; Very Rev. C. J. Callan, O.P., and Very Rev. John A. McHugh, O.P., Editors of the *Homiletic and Pastoral Review*, who were asked to sponsor a booklist jointly, as they have jointly sponsored so many books; Rev. Gerald Ellard, S.J., Professor of Liturgy at St. Mary's College, Kansas, and Associate Editor of *Orate Fratres*; Very Rev. Robert I. Gannon, S.J., President of Fordham University; Rev. Harold C. Gardiner, S.J., Literary Editor of *AMERICA*; Rev. John LaFarge, S.J., Editor of *AMERICA*; Rev. Daniel A. Lord, S.J., Editor of *The Queen's Work*; Sister M. Madaleva, President of St. Mary's College, Holy Cross, Indiana; Sister Mariella, O.S.B., head of the Department of English, College of Saint Benedict, Saint Joseph, Minnesota; Rev. Raymond J. McInnis, S.J., Spiritual Instructor of Tertiaries, St. Robert's Hall, Pomfret, Connecticut; Dr. Louis J. A. Mercier, of Harvard University, Associate Editor of *The New Scholasticism*; Rev. John F. X. Murphy, S.J., Professor of History at Boston College; Rev. H. A. Reinhold, Associate Editor of *Orate Fratres*, editor of the recent book of mystical prayer, *The Soul Aflame*; Mr. Frank J. Sheed, author, apologist, publisher; Dr. George N. Shuster, President of Hunter College; Rev. Gerald G. Walsh, S.J., of the history department of Fordham University, Editor of *Thought*; Mr. Michael Williams, author, and formerly Editor of *Commonweal*.

It will be noted that there is a clerical overbalance to our board of judges. Three-quarters of those asked to contribute were priests or nuns, both because Catholic education is largely in their hands and because they are more apt to be acquainted with the total field of Catholic thought—including theology, philosophy, prayer, and liturgy—than the average cultured layman.

No *a priori* qualifications were laid down to guide the judges in making their selections. They were simply told the aim of the proposed list and its function in the college program, and they were asked to limit themselves to twenty books, because twenty (five a year) seemed a reasonable number, considering that the reading project would be a burden on the student over and above the class- and reading-load he already carries. The judges were asked, then, to name the twenty books, in any language and from any age, that

in their opinion best embody or present the Catholic tradition and ethos, and thus would aptly constitute a minimal reading requirement, supplementary to the general curriculum, for Catholic college students as Catholics.

We have never doubted the old saw, *quot homines, tot sententiae*, and our faith remained unshaken when the survey had been tabulated. The eighteen lists, some of them offering more than twenty suggestions, yielded a total of two hundred and fourteen books. Inasmuch as there would have been only three hundred and sixty titles if each respondent had named an entirely different twenty, it can be seen that the judges were much closer to complete individuality of choice than to unanimity. Of course, unanimity or anything like it was never dreamed of. The most that could be expected from the poll was an indication of types of books and fields of reading suitable for the project.

The suggestions made by the experts are presented here, grouped for convenience under six general headings. If a book was named more than once, the number of votes it received appears before the title.

THEOLOGY

- Arendzen, *The Holy Trinity*
- Adam, *The Son of God*
- 5 Adam, *The Spirit of Catholicism*
- 2 D'Arcy et al., *The Life of the Church*
- Cuthbert et al., *God and the Supernatural*
- 2 Scheeben, *The Mysteries of Christianity*
- Leen, *The Holy Ghost*
- 8 Chesterton, *The Everlasting Man*
- 2 Benson, *Christ in the Church*
- 2 Marmion, *Christ the Life of the Soul*
- Marmion, *Christ in His Mysteries*
- Duperray, *Christ in the Christian Life*
- Gruden, *The Mystical Christ*
- Leen, *The Vine and Its Branches*
- Clerissac, *The Mystery of the Church*
- Vonier, *A Key to the Doctrine of the Eucharist*
- 3 Guardini, *The Spirit of the Liturgy*
- 3 Guardini, *The Church and the Catholic*
- Michel, *The Liturgy of the Church*
- 11 Newman, *Apologia pro Vita Sua*
- 3 Belloc, *The Path to Rome*
- Noyes, *The Unknown God*
- Newman, *Difficulties of Anglicans*
- Newman, *The Present Position of Catholics in England*
- Benson, *Confessions of a Convert*
- Gibbons, *The Faith of Our Fathers*
- Moody, *The Long Road Home*
- Felder, *Christ and the Critics*
- Stoddard, *Rebuilding a Lost Faith*
- Sheed, *A Map of Life*
- Sheen, *The Cross and the Crisis*
- Dollinger, *Jew and Gentile*
- LeRoy, *The Religion of the Primitives*
- Hettinger, *Natural Religion, Revealed Religion*
- 2 Balme, *Catholicism and Protestantism Compared*
- Newman, *Sermons*
- Lacordaire, *Conferences, Letters to a Young Man*
- Bossuet, *Sermons*
- Bourdaloue, *Selections*
- Pichari, *Voyage du Centurion*
- Farrell, *Companion to the Summa*
- Rudloff, *Theology for the Laity*
- 2 Saint Thomas, *Selections (on God, on Man)*
- Hildebrand, *In Defense of Purity*

ASCETICISM-PRAYER

- 3 Bible
- 2 Gospels
- New Testament
- 8 Augustine, *Confessions*
- Saint Teresa of Avila, *The Life of Saint Teresa of Jesus*
- Saint Teresa of Avila, *Interior Castle, Way of Perfection*
- 2 Rule of Saint Benedict
- 2 Fioretti (The Little Flowers of Saint Francis)
- Saint John of The Cross, *The Ascent of Mount Carmel*
- Saint Ignatius of Antioch, *Letters*
- Waddell, *Fathers of the Desert*
- Ruybroeck, Julian of Norwich, Tauler, Saint Gertrude, *Selections*

- Saint Ignatius, *The Testament of Ignatius Loyola, The Spiritual Exercises*
- Saint Catherine of Siena, *Dialogues*
- Saint Bonaventure, *Meditations*
- Cabrol, *Prayer of the Early Christians*
- 2 Grandmaison, *Jesus Christ*
- 2 Fouard, *The Christ, the Son of God*
- Prat, *Life of Christ*
- 2 Roman Missal (Saint Andrew edition)
- Roman Breviary, Day Hours
- Schuster, *The Sacramentary*
- Goodier, *The Inner Life of the Catholic*
- Goodier, *Introduction to Ascetical and Mystical Theology*
- Tanqueray, *The Spiritual Life*
- Lippert, *Job the Man Talks to God*
- Coudenhove, *The Nature of Sanctity*
- 6 A' Kempis, *The Imitation of Christ*

PHILOSOPHY-SCIENCE

- 9 Newman, *The Idea of a University*
- Newman, *Grammar of Assent*
- 7 Chesterton, *Orthodoxy*
- 2 Maritain, *Art and Scholasticism*
- 2 Maritain, *Degrees of Knowledge*
- 2 Maritain, *True Humanism*
- 3 Dawson, *Religion and the Modern State*
- Dawson, *Progress and Religion*
- Dawson, *The Judgment of the Nations*
- Gilson, *The Unity of Philosophical Experience*
- Gilson, *Introduction to Philosophy*
- Gilson, *The Philosophy of Saint Thomas Aquinas*
- Sturzo, *Supernatural Sociology*
- Sturzo, *Church and State*
- McNamara, *American Democracy and Catholic Doctrine*
- Hughes, *The Pope's New Order*
- Hergenrother, *The Catholic Church and the Christian State*
- Recent Papal Encyclicals
- 2 Saint Thomas, *Summa Contra Gentiles*
- Phillips, *Modern Thomistic Philosophy*
- Saint Thomas, *On Being and Essence*
- Saint Augustine, *Concerning the Teacher, The Immortality of the Soul*
- Pegis, *The Basic Writings of Saint Thomas*
- Bossuet, *Discourse on Universal History*
- 2 Chateaubriand, *The Genius of Christianity*
- 2 Pascal, *Pensées*
- Gratry, *The Wellsprings*
- Brownson, *Selected Works*
- Plato, *Phaedros, Timaeos*

LITERATURE

- 9 Dante, *Divine Comedy*
- Dante, *The New Life*
- Hopkins, *Poems*
- 3 Thompson, *Poems*
- 3 Langland, *Piers Plowman*
- Dryden, *Catholic Poems*
- 3 Chaucer, *Canterbury Tales*
- Helianth
- 2 Walsh, *Catholic Anthology*
- Patmore, *Poems*
- 3 Claudel, *The Satin Slipper*
- Claudel, *The Tidings Brought to Mary*
- Song of Roland*
- Verlaine, *Sagesse*
- Le Cardonnell, *Poems*
- Marie Noel, *Poems*
- 2 Péguy, *Selections*
- Everyman, The Townley Plays, The Second Shepherd's Play*
- Measure for Measure*
- Goethe
- Chesterton, *Best essays*
- Huysmans, *En Route*
- 2 Bernanos, *The Diary of a Country Priest*
- 7 Undset, *Kristin Lavransdatter*
- Undset, *Master of Hestviken*
- Wiseman, *Fabiola*
- Werfel, *Hearken Unto the Voice*
- Werfel, *The Song of Bernadette*
- Crawford, *Ave Roma Immortalis*
- Martindale, *Jock, Jack, and the Corporal*
- 3 Manzoni, *The Promised Bride*
- Benson, *Initiation*
- White, *To the End of the World*
- White, *Not Built with Hands*
- Bloy, *The Woman Who Was Poor*
- Marshall, *Father Malachy's Miracle*
- Tolstoy, *Anna Karenina, What Men Live By*

Calderon, *Plays*
 Lope de Vega, *Plays*
 Rostand, *Don Juan*
 Vercors, *Les Silences de la Mer*
 Vladimir Solovyev, *Three Speeches*
 Brother Leo, *Religion and the Study of Literature*
 Bowden, *The Religion of Shakespeare*

HISTORY

- Allies, *The Formation of Christendom*
 Alzog, *A Manual of Universal Church History*
 Hughes, *A Popular History of the Church*
 2 Hughes, *A History of the Church*
 Kurth, *The Church at the Turning Points of History*
 Betten, *Ancient and Medieval History*
 2 Dawson, *The Making of Europe*
 Bede, *Ecclesiastical History*
 Bryce, *The Holy Roman Empire*
 Labriolle, *The History and Literature of Christianity*
 Sihler, *From Augustus to Augustine*
 2 Rand, *The Founders of the Middle Ages*
 Rand, *The Building of Eternal Rome*
 2 Montalembert, *The Monks of the West*
 Taylor, *The Medieval Mind*
 Eckstein, *Woman Under Monasticism*
 Belloc, *Europe and the Faith*
 Walsh, *The Century of Columbus*
 Gasquet, *The Reformation*
 Drane, *Christian Schools and Scholars*
 Belloc, *How the Reformation Happened*
 2 Pastor, *Pius V*
 Male, *History of Religious Art in the Middle Ages*
 Maritain, R., *Les Grandes Amités*
 Massis, *Selections*
 Cochrane, *Christianity and Antiquity*
 D'Irsay, *L'Histoire des Universités*
 Janssen, *The History of the German People at the Close of the Middle Ages*
 Brodrick, *The Origin of the Jesuits*
Jesuit Relations (ed. Kenyon)
 2 Maynard, *The Story of American Catholicism*
 Morton, *In the Footsteps of Saint Paul*
 Graf, *In Christ's Own Country*
 Burton, *Paradise Planters*
 DeMaistre, *The Pope*

BIOGRAPHY

- Martindale et al., *A Monument to Saint Augustine*
 Pope, *Saint Augustine of Hippo*
 Bertrand, *Life of Saint Augustine*
 2 Chesterton, *Saint Thomas Aquinas*
 Chesterton, *Saint Francis of Assisi*
 Prat, *Saint Paul*
 Fouard, *Saint Peter and the First Years of Christianity*
 Fouard, *Saint Paul and His Missions, The Last Years of Saint Paul*
 Fouard, *Saint John and the Close of the Apostolic Age*
 Drane, *Saint Dominic*
 Drane, *Saint Catherine of Siena*
 2 Jorgensen, *Saint Francis of Assisi*
 2 Walsh, *Saint Teresa of Avila*
 2 Brodrick, *Saint Robert Bellarmine*
 Bruno, *Saint John of the Cross*
 Gheon, *The Secret of the Curé of Ars*
 Sargent, *Saint Thomas More*
 Chambers, *Saint Thomas More*
 Martindale, *The Vocation of Aloysius Gonzaga, Captains of Christ*
 Muckermann, *Goethe*
 Grisar, *Luther*
 2 Ward, J. H. *The Life of John Henry Cardinal Newman*
 Mattingly, *Catherine of Aragon*
 Joinville, *Life of Saint Louis*
 Gill, *Autobiography*
 Belloc, *Cranmer, James II*
 Washington, *Up from Slavery*
 Vallery-Radot, *Vie de Pasteur*
 Sandburg, *Lincoln*
 Guardini, *Dostoyevsky, Kierkegaard, Dante*

The comments of some of the contributors to the survey were helpful. One felt that Catholic college students are not told enough about the unitive and illuminative ways; another said that the great desideratum is a right Catholic orientation, that once that is attained the student will be inclined to look for the classic writings and be capable of appreciating them.

(To be continued)

BOOKS

SUPERB RELIGIOUS POETRY

GOD SPEAKS. By Charles Péguy. The Pantheon Press. \$1.50

SCATTERED THROUGHOUT Péguy's *Cahiers de la Quinzaine*, published in Paris from 1900 to 1914, there are a number of religious poems. These Julian Green, the distinguished bi-lingual author, has collected and translated under the present title, which makes these poems, some of which are found in Mr. Green's earlier translation of *Basic Verities*, much more accessible. Indeed, this present volume not only puts the poems within easy reach of a large reading public, it also renders a review something of a carrying-coals-to-Newcastle affair, for Mr. Green's introduction is itself a most sensitive and perceptive review.

It remains for this reviewer only to second all that Mr. Green has so well said. These poems are unique. In them all God speaks in the first person; this device, which is fraught with all possible dangers of sentimentality, of stuffy pseudo-majesty, of banality, Péguy manages almost miraculously to keep truly sublime and magisterial. At the same time there are overtones of humor, of shrewd caution, of peasant down-to-earthness (much similar to that of our Down-Easters), which quite marvelously do not sully, but rather make glow the familiar reverence with which a Frenchman speaks of *le bon Dieu*.

Perhaps the best sample of this delicious, rather poignant humor comes at the end of the poem on *Innocence and Experience*. There God says:

I have never seen anything so funny and I therefore know of nothing so beautiful in the world
 As that child going to sleep while he says his prayers
 (As that little creature going to sleep in all confidence)
 And getting his *Our Father* mixed up with his *Hail, Mary*.

Nothing is so beautiful and it is even one point
 On which the Blessed Virgin agrees with me—
 And I can even say that it is the only point on which we agree.

Because as a rule we disagree,
 She being for mercy,

Whereas I, of course, have to be for justice.

But it is hard to quote selections from these most lovely and truly profound religious poems. There are beautiful passages on prayer, wryly humorous with God's complaint that it is not fair the way men attack Him with prayer, assailing Him from all sides, so that His justice is hampered; there is God's mock-serious mistrust of the "man who does not sleep," because he imagines that God cannot run his little affairs if he closes his eyes on them; there is the startlingly penetrating description in *A Vision of Prayer* of Our Lord as one "who brought back to Heaven a certain taste for man, a certain taste for the earth."

The whole small book is sinewy with theology, robust and stalwart with prayer. For that reason it is strong, manly, tender—infinately removed from the saccharine posturings of most so-called religious poetry. It is the poetry of an intensely religious life which was deeply, even fiercely, convinced of the nearness and of the mercy of God.

The reading of these poems, therefore, is a very moving experience. They are documents on the spiritual life that can be read and re-read with deepening realization of how surely the author has touched on the vibrant central nerve of theology—the reality, the intimacy, the all-pervading and ever-present, ceaseless, tireless, strong and tender closeness of God to his children in all of their lives—in sleeping, and eating and drinking as well as in their praying.

Read these poems out loud, slowly and meditatively. In them, in their long cadences in what we call free verse, you will truly hear much more than the author's voice. You will, and I say it in all reverence, hear God speaking, for Charles Péguy, through his love of the Liturgy, of the Communion of Saints, of Our Lord and Lady, of their children, speaks in the lovely, strong language of the Church and, when the Church speaks, God speaks.

HAROLD C. GARDINER

CLUES FOR FUTURE RELATIONS

THE BIG THREE. By David Dallin. Yale University Press. \$2.75

READERS OF PROFESSOR DALLIN'S former works on Soviet policy have grown accustomed to clear exposition joined to balanced and cautious judgment on the facts assembled. They will not be disappointed in the present work, even though for the first time the author enters the field of general international politics.

In this, his fourth book in three years, the author attempts to trace the general outlines of the international policy of Great Britain, Russia and the United States, with the hope of deriving some clue as to the future relations of the Big Three among themselves and towards the other nations. A large quantity of recent and remote history goes into the process, for which the lay American will be grateful. The average American's ignorance of what has gone on in the world is notorious. For such a one, this book was undoubtedly written.

He will learn, probably for the first time, some of the deeper implications of American-British cooperation. And from these facts he will understand more fully what has been the meaning of joint action of the English-speaking Powers in the problems that have created trouble in the Balkans, in the Pacific and the Middle East. Russia's traditional expansionism also gets a more adequate treatment, in the light of current events and tendencies.

But the conclusions are more important. Professor Dallin believes that Great Britain will continue to regard the strongest continental Power as her greatest enemy. The recent strong declaration of Ernest Bevin, new Labor Party Foreign Secretary, against totalitarian Powers lends substance to this conclusion. For there is no doubt that the strongest continental Power is Russia. For her part, Russia has tasted the sweetness of power and success and her plans grew in magnitude after the crisis of Stalingrad. But Europa is hard on those who want too much, we are reminded. She has an iron law which crushes those who over-reach themselves. The aggressor comes some day to a point where he must have all or nothing. Napoleon and Hitler found themselves obliged to take on Russia. Both of them fell victims to that inscrutable law. Stalin, too, will become a third casualty should he set Russia on a course of expansionism. He should be satisfied, says the author, when the Russian sphere embraces the whole of the three Russian nationalities—Great Russians, Ukrainians and Byelorussians. And by the same token, any attempt to deprive the Russians of these territories would bear the seeds of new conflicts.

It is rather interesting to observe a Russian exile of the Communists stating that to deprive the Soviet Union of the Ukraine and Byelorussia is to sow the seeds of war. Almost the same is said by Poland with respect to the same territory, known to us as Eastern Poland. Dallin believes that in Eastern Poland, where the political conditions different, a free ballot in that region would be overwhelmingly in favor of Russia. Unfortunately he does not elaborate his statement. Unfortunately, I say, because Eastern Poland is regarded as the very region where the seeds of another war may well have been sown. These are issues here that should not be passed over with an *obiter dictum*.

America may succumb to the "temptation" of profiting territorially from the outcome of this war. Other nations have done so in the past. In his judgment this country, as a newcomer in many areas, can best prevent the unilateral dominance of lands and peoples by the old colonial Powers by putting the possessions of the defeated Powers as well as certain lands of the Allies under a collective organization. He says nothing, however, about the trusteeship system set up in the United Nations Charter.

The Big Three will not always stay on top. Nor will they always stay together. Rivalry between the three will enable Germany and Japan to rebuild their power, which in the modern world rests first on economic strength. Is this a counsel of despair? Dallin would not have it so. War cannot produce a new world by itself. Real progress can be achieved only in peace through internal evolution within each nation, after the external obstacles have been eliminated by the vic-

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tory. The basic condition of world peace is the abolition at home of tyranny and absolutism, which has always been the breeding ground of martial adventurers and geniuses of predatory war.

The author says little about the ideal of international cooperation envisioned in the United Nations Charter. Yet history has taught us that it takes the international community to expel tyranny from a country possessed by that demon. Germany could not exorcise itself. There was needed the united and determined effort of all victims of that absolutism. If Professor Dallin believes that tyranny anywhere is the seed of war, he should recognize, as should all of us, that an international organization, vigilant and powerful, is the best instrumentality for extirpating that tyranny.

ROBERT A. GRAHAM

THE POWER OF PRINCIPLES

A DYNAMIC WORLD ORDER. By Donald A. MacLean.
The Bruce Publishing Co. \$2.50

WITH THE PROBLEM of peace and reconstruction an urgent reality, Monsignor MacLean's volume comes as a salutary reminder that moral and spiritual principles must provide the foundation of the "new and better world."

In what is essentially a study of Papal peace pronouncements—particularly those of the last three Pontiffs—the author, a Professor of Social Ethics at Catholic University, first emphasizes the fact that Christianity alone can furnish the basis of a stable and peaceful new order. Few will deny either this thesis or the general applications which follow it: the necessity of belief in God and in a moral law, the need for a recognition of man's personal dignity and of the solidarity of the human race. Unfortunately, however, the presentation of these latter truths seems somewhat repetitious and consequently lacking in cogency. And as regards the fundamental thesis, two points might well have been made more effectively: the first, that responsibility for the establishment of a Christian order rests in some degree upon every individual, no matter how humble his position; the second—which would be comforting in a world that even nominally is less than half Christian—that even an approach to integral Christianity is an approach to integral peace.

The greater part of the book is devoted to the application of moral principles to more specific questions of social order and world peace. The position of the family, the rights of the workingman, the just requirements of minorities, the place of State sovereignty, the limitation of armaments, and the removal of barriers to migration, trade and communication are rather ably discussed. Perhaps most significant, however, is Monsignor MacLean's demonstration of a truth too little realized: that the establishment of effective international economic, political and judicial institutions to correspond with the world-wide community of mankind which exists in fact, is a demand not merely of expediency, but of moral law. The wealth of the world is intended for all men; to assure its just distribution, international supervision of essential materials and international credit arrangements to assist poorer states are needed. International disputes in a disarmed world must be settled by adequately sanctioned judicial decisions, and both judgment and sanction require organization.

While the Bretton Woods and Dumbarton proposals receive no specific comment from the author, they seem, as far as they go, to fit rather well into his scheme of a new world order. To have pointed out the need, on moral grounds, for the establishment, administration and support in justice and charity of the institutions they envisage, will be a not unimportant contribution to the cause of lasting peace.

JOSEPH C. McKENNA

A DURABLE FIRE. By Dorothy James Roberts. The Macmillan Co. \$2.75

WITH CAUSTIC ACCURACY Dorothy James Roberts reveals the struggle of a sensitive girl to save herself from being molded according to the limited pattern of her well meaning associates in a small Ohio town. As a child, Glee Vanny's mother rejects her because she is not a pretty and

docile baby. Her father gives her a taste of classical literature and thereby makes her critical of the pat formulas expounded in local classrooms. After her father's death, she resists the idea of college and retires with her books to a twenty-acre farm. Reading and vigorous farm labor prove temporary releases, however, and she soon becomes enmeshed in the emotional lives of three people. But these three successive relationships, each completely different in nature, prove to her that she is incapable of making the surrender of being which love demands. Having discovered that free love—undemanding and without claims to permanency—is non-existent, she realizes that she has become so coldly objective that her only satisfaction is in artistic creation—the “durable fire” which consumes her.

There is a repetitious rhythm to this novel, which may be purposive, yet is at the same time monotonous. However, a truly American scene is unveiled.

Miss Roberts writes with acidity of those exasperating persons who never suffer a critical qualm in regard to their slick-magazine lives and *mores*. But although the pivotal character behaves in a manner that is logical in the extreme, the solution to the novel is abortive. Objectivity alone does not make a creative artist. Experience must mellow creative impulses rather than accentuate sensitivity to an agonizing degree. Miss Roberts' work will increase in importance as its chiseled realism is softened by a richer humor.

JOAN CARROLL GRACE

POEMS FOR A SON WITH WINGS. By Robert P. Tristram Coffin. The Macmillan Co. \$1.75

SOLDIERS AND STRANGERS. By Edward Fenton. The Macmillan Co. \$1.75

THIN VEILS. By Elizabeth Pinney Hunt. Bruce Humphries, Inc. \$1

MR. COFFIN'S SPLENDID capacity for “sudden wonder” illuminates this book and once again surrounds the commonplace with wheeling haloes. His several poems to his son are bright and fresh treatments of a subject perilously susceptible to sentimentality on the one hand and triteness on the other. His mastery of microscopic detail leaps out from the intaglio “My Home Was Flowers Opened” and indeed from almost every page. Language as plain as denim is charged with glory both by the thought it clothes and the skill with which the poet cuts and drapes it. He varies the rich theme of boyhood most dexterously with only occasional lapses into bathos, as in “Double Boy,” the versification of an old Rotarian story. Saddest element in the book is the pathetic agnosticism towards “the deep mind behind night's sky,” the “unknown blue” into which death drops one, the “someone” who “arranges such things,” the vague God of “The Frost-flowers Guess” and “Mountain from the Train.” That such a penetrating seer should miss the Pauline teleology in the “things seen” is indeed a deep pity.

Bleakly intellectual, Mr. Fenton's poetry will set off no rockets in your heart and your blood, even while you will admire his gift of language and his ability to startle common words out of their established complacency by explosive collocation. His chief preoccupation is the war. He drove an ambulance for the British Army, was torpedoed at sea, and was with the Eighth Army for the African triumph. Such an Odyssey could not fail to impress a strong and sensitive man, and Mr. Fenton has recorded his impressions memorably. If some of the poems are stark as skeletons, what wonder; a desert grave is not a pretty picture; if there are overtones of discouragement and even cynicism, they are not hard to understand. These verses are as straight as a bayonet, strong as sweat, grim as dried blood.

Poetry and piety in the hands of any but a supreme craftsman are generally immiscible and their forced union normally results in an emulsion in which the piety rises and the poetry sinks, to the detriment of both. Many of the thoughts in Mrs. Hunt's volume are deserving only of reverence; but she has not realized them anew with that revitalizing insight which would alone justify their restatement. Her language is threadbare and prosaic, her grasp of poetic form tenuous, her expression murky. The adapted use of the consecrated phrase “Immaculate Conception” in the verse, “The Man I Miss,” strikes me as indecorous.

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THEATRE

A HIT HAS A BIRTHDAY. *Anna Lucasta*, the only all-Negro production on Broadway, recently celebrated its first birthday, entering the select company of plays that survive a year. The production, which opened August 30 of last year, has completed a full season, has played through the Summer, and is now starting its second season. A run of twelve months is a longevity goal which only a few shows manage to reach. When a production accomplishes the feat, interested observers naturally become curious about the secret of its success.

In the case of *Anna Lucasta*, the answer is good acting and luck. The story is the hackneyed theme of the scarlet woman reformed by the love of a wise and tolerant man. All the familiar stencils are present among the characters; the harsh, unrelenting father, the forgiving mother too obviously bent on match-making, the sympathetic, avuncular bartender and the veteran floozie on the road to dipsomania. Such shallow and unpleasant people do exist, of course, but most of us whose years number a score and a half have encountered them so often that they are no longer interesting either in life or on the stage. A play constructed of such shabby and shopworn materials had to be richly endowed with luck to achieve production.

The adventures of *Anna Lucasta* from manuscript to Broadway premiere make a curious tale. In the original writing the characters were not Negroes, but Poles, and the play ended unhappily, with the heroine, her life blighted by her vindictive father, wearily trudging toward the river. Somehow, the play fell into the hands of The American Negro Theatre, and that group produced the play as the author had written it, except, for obvious reasons, that they changed the characters from Polish to colored. The ANT production caught the eye of John Wildberg and Harry Wagstaff Gribble, who recognized its potential drawing power if expertly produced. They kept the colored characters, had the dialog revised to include a few Negro colloquialisms, and led up to a happy ending.

It was the colored casting, perhaps, that made the production a hit. If the characters were white, *Anna Lucasta* would be just another stereotyped play about a harlot. Presented with colored characters, the play is a theatrical novelty, and some think it has some kind of social message.

But production sleight-of-hand, alone, could not conceal its intrinsic shoddiness. The thing that makes the play plausible and interesting is a veneer of superlative acting. The acting is the only element of the production that is not meretricious, but it is quite sufficient, perhaps, to carry the play to another anniversary.

THEOPHILUS LEWIS

FILMS

PRIDE OF THE MARINES. The war may be over but here is a film about a war hero that will never be dated or untimely. Reporting, as it does, the history of one soldier's brave deeds on the battlefield as a background for his even greater struggle to rehabilitate himself, it is a saga of courage that is most believable and inspiring. This is the story of Al Schmia, one of the War's earliest heroes, who won the Navy Cross when he defended a machine-gun post at Guadalcanal, and was blinded by a hand-grenade after he had killed two hundred Japs. Starting before Pearl Harbor, the picture sketches the affairs of a cocky fellow who considered himself a tough guy, who tried to steer clear of romantic entanglements, but succumbed, when he enlisted, to the devotion of a fine girl whose bravery later matched his own. Then comes the Guadalcanal interlude and the blinded Marine's return to a hospital in California, with bitter moments of resentment and wavering attempts to regain nerve and fortitude enough to face a world that he can no longer see. Because the portrait of human beings and their relationships has been painted so intensely, so gallantly and so beautifully in this drama, an onlooker's emotions will be deeply moved. And, though the war sequences are brief, they are something that will be indelibly imprinted in your memory. Rarely do I talk so much about a picture without mentioning the stars—and believe me it is not because their performances should be dismissed quickly. John Garfield has never been more convincing or admirable than he is in the title role. As for Eleanor Parker, she is sincere and strong in her portrayal of the girl who fights her battle at home. *Adults* will do well to see such a thrilling record of courage, though it must be admitted that the record would be finer, had it touched on spiritual motives. (Warner Brothers)

PARIS UNDERGROUND. Even though this screen adaptation of a best seller never lives up to its expectations or possibilities, it does emerge as passable melodrama. The film is much too long, and this fault manages to spoil the suspense; action, too, suffers because of the dialog. Constance Bennett produced the picture and stars in it with Gracie Fields. With opening sequences that reveal the German occupation of Paris, we are told how a British spinster and her flirtatious American friend become entangled with the French underground as they try to leave the city. There are some really climactic moments during which the two play hide and seek with the Gestapo and pass young British flyers through the danger zone. All these will help to make a mature audience feel the offering is worth their attention.

MARY SHERIDAN

PARADE

THE TRANSITION from the pre-peace world to the first phase of the postwar world came rather unexpectedly. . . . The last hours of the pre-peace era spawned no occurrences that could be regarded as portents heralding the approach of the postwar world. . . . On the contrary, events of the last pre-peace days were of the ordinary, run-of-the-mill character, of the type that causes no wonderment. . . . In West Virginia, a small boy bit three letter-carriers. The mailmen, who covered a route noted for friendly dogs, were repeatedly attacked by the boy, whose plan was to sneak up from behind, bite the carrier's leg, vanish into bushes. . . . Questionable judgment was manifested in New England. . . . A New Britain, Conn., woman telephoned the OPA, inquired for directions to the nearest black market. . . . Selling-campaigns stirred the South. . . . In Jacksonville, Fla., a tidal wave of desperate, soap-seeking women, attracted by an advertisement, beat against a drug-store, swirled through smashed glass windows, made rubble out of soap-laden counters. . . . Nothing of a startling nature came out of the Southwest or Middle West. . . . An Oklahoma sea-food restaurant flaunted the sign: "Closed—gone fishing." . . . A Midwest ration-board asked a garbage-collector why he could not organize a share-the-ride group and get the group to ride on his garbage truck. . . . A Chicago infant fell from a third-floor

apartment window, landed on a dozen eggs being carried home by a passerby, was unhurt. . . . The last routine events of the pre-peace epoch had scarcely faded out before there commenced emerging completely new behavior patterns which indicated that the first phase of the postwar world was lumbering in. . . . A New York grocer took down a sign reading: "Please be kind to our clerks—they are harder to get than customers," nailed up a new notice reading: "The customer is always right." . . . A Kentucky theatre marquee announced the double feature: "Back to Bataan. It's a Pleasure." . . . In Colorado, as an automobile moved away from a filling-station, its fuel-tank, unaccustomed to being filled, fell to the pavement. . . . Welcoming the end of rationing, an Oregon woman exclaimed: "Thank goodness, I got so awfully tired of stealing gasoline." . . . In several large cities butchers were observed being polite to clients.

On the eve of the Feast of the Immaculate Conception of the Blessed Mother, Patroness of the nation, war came to the United States. . . . On the eve of the Feast of the Assumption peace came to the United States. . . . The Patroness of the United States may be throwing out a hint. . . . Perhaps she wants Americans to think more about their Mother.

JOHN A. TOOMEY

CORRESPONDENCE

EXPERIMENT IN CATHOLIC EDUCATION

EDITOR: May I ask your indulgence to say a word or so on the points raised in the letter by Mr. Troy and in the comment by Father Farrell on the subject of Catholic college education?

I am sure that Father Farrell and I agree with Mr. Troy that our Catholic education has become secularized to its great harm. But we cannot agree with him when he suggests that the question of how to get established Catholic colleges of the kind described in my book, *The Idea of a Catholic College*, is of little or no relevance. I wrote the book in the hope of getting something done, not merely in the hope of getting something discussed; and the question of how we can start to get something done seems to me of great relevance.

With Father Farrell, I realize that secularized Catholics are hardly a source for the endowment of profoundly Catholic institutions of any kind. But, at the same time, I cannot help wondering whether there are not two entering wedges for those of us who wish to make changes in the present system.

Could we not set up experimental colleges within already existing colleges, using, for this purpose, such teachers as would be willing to make some sacrifice and such equipment as was already available? Maybe I am too sanguine; but I think we could—especially if we were willing to run such an inner institution for the sake of the fifty, or even the ten, first students who entered it.

Or again, could not Catholic Junior Colleges, which are usually freer of restrictions, I believe, than the others, gradually change over?

Finally, could not such an institution as Cranwell substitute for its last two years the first two years of the college I have suggested?

Perhaps I am too optimistic; but these do seem to me like possibilities.

Holy Cross College
Worcester, Mass.

PROF. JOHN JULIAN RYAN

ARMY UNIVERSITY CENTER NO. 1

EDITOR: "In the name of the Father and of the Son and of the Holy Ghost." Army University Center No. 1 was thus formally opened at 11:30 a.m. on Wednesday, August 1, 1945, at Shrivenham, England. On the same platform with me were Lt. Gen. John C. H. Lee, Theater Service Forces CG; Brig. Gen. Claude M. Thiele, Post Commander; Brig. Gen. Paul Thompson, Chief of I and E Division representing General Eisenhower; and Colonel Paul W. Cole, Post Executive Officer. I went on to offer a prayer to the Blessed Trinity for guidance and direction on behalf of all concerned in the great work of the United States Army's most modern and ambitious educational venture.

In front of the out-door platform on the second largest parade ground in England stood 3,611 student soldiers, all enlisted men save 270 officers, 14 nurses and 8 WACs. The 224 faculty members, made up of 113 civilian instructors, 78 officer instructors and 33 academic assistants, together with distinguished guests, were seated. President Truman cabled: "Heartily congratulations to all concerned." General Eisenhower sent a letter of encouragement and good wishes.

Some of the foremost educators of well known American colleges and universities from almost every State in the Union have been assembled into a faculty that any university might envy. Many professors are authors of the textbooks used in their own classes. A huge library has been set up. Scientific laboratories are in operation. All the mechanical equipment of a commercial college is now functioning. The University's 350 courses range from business administration to philosophy.

The set-up is truly propitious. The university center is housed in the largest and most up-to-date permanent barracks in all of England. The buildings are of brick construction,

equipped with all modern conveniences. The surroundings are ideal—a rolling English countryside, wooded hills, waving fields of grain, beautiful trees. The city of Oxford is only twenty-two miles away, and London eighty. British Dons from Oxford and educational leaders from other English centers of learning will be guest lecturers.

Ample provision has been made for the recreation and entertainment of all the personnel. Dances are arranged on and off the post; movies and stage shows are brought to the post; all types of athletic contests at home and abroad are promoted. Bicycle-riding is a form of recreation as well as of transportation. A liberal system of passes enables thousands to spend week-ends in London and in Bournemouth. Two large Red Cross buildings and two Post Exchange stores provide creature comforts, recreation and diversion.

But there is serious work required of every student. Loafers will be sent back to their units. The courses are of eight weeks duration. This plan will ensure a large turnover of students every two months, thereby giving opportunity to a great number of soldiers awaiting redeployment to take advantage of an Army college education. If the project is successful—and all indications point that way—the Army University Center could continue as long as the Army of Occupation lasts. A second college of the same type and level will open at Biarritz, France, toward the end of August. A huge industrial school will open near Liverpool, England, in September.

Army University Center No. 1 does not correspond exactly with Cardinal Newman's "Idea of a University." No course in religion or theology is included in the curriculum. However, the religious life of the center has not been overlooked. Three Chaplains, Protestant, Catholic and Jewish, have been assigned and are on duty. They receive the finest cooperation from every department in their efforts to furnish religious services to all the personnel. They conduct religious forums and discussion groups. In addition to two small chapels on the grounds, the Post Theater and the gymnasium are made available for Sunday services. There are two daily Masses and three Sunday Masses offered at convenient hours. The music department is training church choirs. Talks by visiting religious leaders will be a regular feature of the university program.

The U. S. Army is certainly doing its utmost to prepare its victorious soldiers for advancement in the pursuits of peace. We may express the confident hope that the blessings invoked at the solemn opening of the American University Center No. 1 will be realized.

American University
Center No. 1

ROBERT J. SHERRY,
Chaplain (Major) USA.
Post Chaplain.

VOCATIONS FOR SISTERHOODS

EDITOR: I have read articles in AMERICA and elsewhere lamenting the lack of vocations to Sisterhoods. The following considerations have struck me in this regard.

Many congregations, especially the contemplatives or those whose work consists largely in nursing the poor, have little contact with girls who would be suitable candidates. The teaching Sisterhoods, on the other hand, have a good deal of contact with such girls. It would seem to be a great act of charity if the teaching Sisterhoods would bring to the attention of their students the vocations and the needs of other orders of nuns.

In this matter I think that Sisters should have faith in Our Lord's promise, "Give and it shall be given to you." They should not fear that their own congregations would suffer any loss by reason of those of their students who may go to other Sisterhoods. May it not be that some Sisterhoods are actually suffering from lack of vocations because they do not display this particular form of apostolic charity and generosity?

Spokane, Wash.

MRS. JEAN DES JARLAIS

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THE WORD

THE GOSPEL for the Sixteenth Sunday after Pentecost does present something of a problem—when to stand up for our rights, even fight for them, when to yield with gracious humility in the interests of peace. Note the word "gracious."

It is all right to sit down in the last place and hope the host may say, "Friend, go up higher." But suppose he says—as he is more likely to—"You're a good sport. You don't mind sitting here, do you. The others would raise a rumpus." And you become a permanent occupant of last place. You can get awfully hungry always sitting in the last place.

The graciousness of humility is a lovely thing, but the modern world pays it only a surface service. Oh, we hold the door for people, and we preface our most dogmatic statements with "Of course I may be wrong but . . ." and just before we knock somebody down we say, "Now, I don't want to make an issue of this"; but for all that the basic philosophy of modern living is that "You've got to be a pusher," "Beat the other fellow to the punch," "Don't be anybody's doormat." Witness bargain-counters, movies, subways, business, husbands and wives and children in the homes. Witness world wars and the world scramble for the atomic bomb.

Unfortunately it seems that the world is right. If you want to take the last place, you are well welcome to it. If you do not push, you get nowhere. All of which seems to lead to the conclusion that following Christ's precepts in the modern world is a very difficult task. Some would say impossible.

But why say "in the modern world?" Christ made it perfectly clear in His own time that those who followed His doctrines would be imposed upon, would be taken for fools. It is impossible to be consistently charitable and not be imposed on. Be consistently generous and you are bound to find yourself doing far more than your share of work in the home, in the factory, in parish activities, yes, in the school and convent and monastery and rectory. Turn the other cheek with any degree of regularity and you will go about with a permanent handprint on both cheeks. The peace-maker, for all the tact in the world, frequently succeeds in uniting the combatants only in hostility to himself.

The most irritating thing of all is that usually you will not even receive the credit of your good intentions. "Oh, she likes housework. She doesn't care about parties and things." No? "Oh, he just likes to do things for people. He's happy that way. . . . He just likes to meddle in affairs. . . . He just can't stand the spotlight. He's shy, you know . . . prefers the last place." Yes? Maybe you are happy doing things for others, but you're not happy in the implication that you're a fool to be that way. It is not pleasant to be thought a fool.

And yet, Christ did say: "Learn of me for I am meek and humble of heart." He did hold the Good Samaritan up as an example to be imitated. He did preach the Sermon on the Mount—with authority. He did demand of His Apostles that they follow Him in contempt and mockery and suffering and death. And He did say: "Everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted." But remember that Christ's first exaltation was on the Cross. He was lifted up, held up, exalted to public shame and ignominy. The exaltation of the Resurrection and the Ascension followed the exaltation of the Cross.

In the end it boils down to the wisdom of Christ against the wisdom of the world. Except in cases where we can be sure it is a passion for justice that demands our standing up for our rights, the command is humility. The exaltation that is to be the reward of humility need not be, most frequently will not be, a worldly exaltation. It will be the exaltation that is Saint Paul's prayer in today's Epistle, so beautifully translated by Msgr. Knox: "May He, out of the rich treasures of His glory, strengthen you through His spirit with a power that reaches your innermost being. May Christ find a dwelling-place through faith in your hearts; may your lives be rooted in love, founded on love. May you and all the Saints be enabled to measure, in all its breadth and length and height and depth, the love of Christ, to know what passes knowledge. May you be filled with all the completion God has to give" (Ephes. 3: 13-21).

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